The Spiritual Peril of Idle Talks and Empty Laughter

A Theological Examination from Scripture and the Christian Tradition

E Peligro Espiritual ri Kumbesasión Basío i Risa sin Sentío

Un Egsaminasión Teolójika ri la Eskritura i la Tradisión Kristiana

閒談與空笑的屬靈危險

從聖經與基督教傳統的神學考察

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PART I: INTRODUCTION — THE GRAVITY OF HUMAN SPEECH

[English]

The faculty of speech is among the most extraordinary gifts bestowed upon the human person by Almighty God. In the opening chapters of Genesis, it is by the spoken word that God calls all creation into existence: "And God said, 'Let there be light'; and there was light" (Genesis 1:3). Human beings, fashioned in the *imago Dei*, are entrusted with

this same astonishing capacity — the power to shape reality, to bless or to curse, to build up or to tear down, through the instrument of the tongue. As the Psalmist declares: "By the word of the LORD the heavens were made, and all their host by the breath of His mouth" (Psalm 33:6). The power of speech, therefore, is not a triviality. It is a delegated divine authority.

Derek Prince, in his seminal teaching *Use and Abuse of the Tongue*, observed that when God gave man the ability to speak, "in essence, He committed to him His own authority and creative ability. Because it was by God's word that all creation was brought into being." Prince warned that "there is no greater power committed to any of us with greater implications for good or evil than the power of speech," and that an idle word is "any word that you're not prepared to back up and stand by and go through with." Every such word, Jesus warns, will be accounted for. Prince further noted that people who do not mean what they say tend not to believe that God means what He says — but God stands behind every word He has ever spoken, and He calls us to do the same.

Yet despite this immense gift, Scripture is saturated — from Proverbs to the Epistles — with warnings about the misuse of the tongue. The subject of idle talks (*mataiologia* in Greek, meaning vain, purposeless speech) and empty laughter (frivolous mirth unconnected to genuine joy or gratitude) is not a peripheral matter in Christian theology. It strikes at the heart of sanctification, spiritual vigilance, and the integrity of the soul before God. As John MacArthur explained in his exposition of Matthew 12:33–37, "Whatever you are on the inside is going to come out of your mouth. That is the major principle of this passage." Our words are the overflow valve of the heart. What pours forth reveals the condition of the reservoir within. MacArthur stressed that the Greek word *argos* (idle) means "useless, barren, unproductive, careless," and that Jesus did not say merely blasphemous words would be judged, but *every idle word* —

encompassing all speech that fails to advance the kingdom of God, exalt Christ, or glorify the Father. Even words that are humanly pleasant but spiritually empty are, in the divine reckoning, idle. "We are accountable for all of them," MacArthur declared.

This essay undertakes a thorough examination of why idle talks and empty laughter are spiritually dangerous and can, in their persistent and unrepentant expression, be rightly called ungodly. It draws from the witness of both Testaments, the patristic and monastic tradition, and the insights of numerous contemporary theologians, pastors, and apologists.

[Palenquero]

E fasilitá ri palá ta uno ri lo regalo ma estraordinario ke Dió Todopoderoso a dá a la presona umana. Andi lo primé kapítulo ri Jénesis, ta po palá ablá ke Dió a yamá to la kreasión a la eggsistensia: "I Dió a disí, 'Ke haya lu'; i lu a sé" (Jénesis 1:3). Lo sé umano, formá andi la *imago Dei*, ta resibí e mimo poré asombroso — e poré pa formá la realirá, pa bendisí o maldisí, pa konstruí o destruí, po instrumento ri la lengua. Komo e Salmista ta deklará: "Po palá ri SEÑÓ lo sielo a sé hecho, i to e ejérsito ri elo po aliento ri boka ri Él" (Salmo 33:6). E poré ri palá, entonse, no ta un kosa trivial. Ta un autoridá divina delegá.

Derek Prince, andi su enseñansa fundamental *Uso i Abuso ri la Lengua*, a obserbá ke kuando Dió a dá a ómbre la abiliá pa ablá, "andi esensia, Él a komprometí andi él su propio autoridá i abiliá kreativa." Prince a adviertí ke "no eggsistí un poré ma grande komprometío a ninguno ri nosotro ku implikasión ma grande pa bien o pa mal ke e poré ri palá," i ke un palá osioso ta "kualkié palá ke bo no ta preparao pa respaldá i mantené." Ka palá así, Jesú ta adviertí, ba sé kontao. Prince a notá ará ke la hente ke no ta kesé disí lo ke ané ta disí, ané no ta kreé ke Dió ta kesé disí lo ke Él ta disí — pero Dió ta pará detrá ri ka palá ke Él a ablá, i Él ta yamá a nosotro pa asé lo mimo.

Pero a pesá ri ete regalo inmenso, la Eskritura ta yená — ri Proberbio a lo Epístola — ku adbértensia sofo e mal uso ri la lengua. E asunto ri kumbesasión basío (*mataiología* andi griego, ke ta siñifiká palá bano, sin propósito) i risa basío (alegría fríbola sin konesión ku gozo o gratitú genuina) no ta un asunto periférica andi teolojía kristiana. Ete ta pegá andi e korasón ri santifikasión, bijilánsia espiritual i la integridá ri la alma delante Dió. Komo John MacArthur a espliká andi su esposisión ri Mateo 12:33-37, "Lo ke bo ta andi lá adentro ba salí po boka ri bo. Eso ta e prinsípio mayó ri ete pasaje." Lo palá ri nosotro ta e bálbula ri desbodamiento ri e korasón. Lo ke ta salí ta rebelá e kondisión ri e reserborio adentro.

Ete ensayo ta emprendé un egsaminasión kompleto ri po ké kumbesasión basío i risa basío ta espiritualmente peligroso i, andi su espresión persistente i sin arepentimiento, puere ku rasón sé yamá impío.

[中文]

言語的能力，是全能上帝賜予人類最非凡的恩賜之一。在《創世記》的開篇數章中，上帝以口中所出的話語呼召萬有進入存在：「神說：『要有光』，就有了光」（創世記1:3）。人類，按著 上帝的形像（*imago Dei*）所造，被託付了這同樣驚人的能力——透過舌頭這一器具，塑造現實、祝福或咒詛、建造或拆毀的權能。正如詩篇作者所宣告：「諸天藉耶和華的命而造，萬象藉祂口中的氣而成」（詩篇33:6）。因此，言語的力量絕非微不足道之事，乃是一種被委託的神聖權柄。

葉光明（Derek Prince）在其重要教導《舌頭的使用與濫用》中觀察到，當上帝賜予人說話的能力時，「本質上，祂將自己的權柄與創造能力託付了人。因為萬有乃是藉著上帝的話語而被造。」葉光明警告說：「在我們所承受的一切能力中，沒有比言語的力量具有更大的善惡意涵的了。」他指出，閒話乃是「任何你不準備為之負責、堅持到底的話語。」每一句這樣的話，耶穌警告說，都將被追究。葉光明進一步指出，那些說話不當真的人，往往也不相信上帝說話是當真的——然而上帝站在祂所說的每一句話語背後，祂呼召我們也當如此。

然而，儘管有這巨大的恩賜，聖經——從箴言到書信——充滿了關於舌頭被濫用的警告。閒談（希臘文 *mataiologia*，意為虛空、無目的的言語）與空笑（與真正喜樂或感恩無關的輕浮嬉笑）的問題，在基督教神學中絕非邊緣議題。它直擊成聖、屬靈警醒與靈魂在上帝面前之完整性的核心。正如約翰·麥克阿瑟（John MacArthur）在其對馬太福音12:33-37的釋經中所解釋的：「你內在的一切，都將從你的口中流出來。這就是這段經文的核心原則。」我們的話語是心靈的溢流閥。所流出的，揭示了內在儲池的狀況。麥克阿瑟強調，希臘文 *argos*（閒懶的）意為「無用的、荒蕪的、無產出的、輕率的」，耶穌所說的不僅僅是褻瀆的話語將被審判，而是每一句閒話——涵蓋一切未能推進上帝國度、高舉基督或榮耀天父的言語。即便是人看來友善但屬靈上空洞的話語，在上帝的衡量中也是閒話。「我們都要為此交帳，」麥克阿瑟如此宣告。

本文旨在徹底考察為何閒談與空笑在屬靈上是危險的，並且在其持續、不悔改的表達中，可以正當地被稱為不敬虔的。本文取材自新舊約的見證、教父與修道傳統，以及眾多當代神學家、牧者和護教者的洞見。

PART II: THE OLD TESTAMENT WITNESS — WISDOM ON THE TONGUE

[English]

The Hebrew Wisdom Literature constitutes the most concentrated biblical meditation on the power and peril of speech. The Book of Proverbs alone contains hundreds of references to the tongue, the lips, the mouth, and words. To survey even a representative selection is to be confronted with the overwhelming seriousness with which God regards human speech.

The Tongue as the Rudder of Life. Proverbs 18:21 declares with devastating simplicity: "Death and life are in the power of the tongue, and those who love it will eat its fruit." This is not metaphor alone. The tongue determines the trajectory of one's

entire existence. Proverbs 13:3 reinforces this: "He who guards his mouth preserves his life, but he who opens wide his lips shall have destruction." And Proverbs 21:23 adds: "Whoever guards his mouth and tongue keeps his soul from troubles." Derek Prince commented on these passages that "the greatest hindrance to a good life is the misuse of the tongue," drawing from Psalm 34:12–13 where the Lord teaches: "What man is he who desires life, and loves many days, that he may see good? Keep your tongue from evil, and your lips from speaking guile."

The Fool Known by Many Words. Ecclesiastes 5:3 states bluntly: "A fool's voice is known by a multitude of words." And Proverbs 10:19 warns: "In the multitude of words sin is not lacking, but he who restrains his lips is wise." The sheer volume of speech, when undisciplined, becomes a vector for sin. As Prince observed, "A restless tongue denotes a restless heart. A person who can never keep quiet is not at rest no matter how much they may talk about peace and joy." The multiplication of words is not evidence of depth but of inner disquiet — and often, of spiritual poverty.

Dr. Michael S. Heiser, in his extensive work on the Hebrew Bible and the divine council worldview, emphasized that the ancient Israelite understanding of speech was profoundly theological. Words were not mere vibrations of air. In the Semitic worldview, words carried *ontological weight* — they participated in the reality they described or invoked. This is why blessings and curses in the Old Testament are treated with such gravity (cf. Genesis 27, Numbers 22–24). To speak idly, in this framework, is not merely to waste time; it is to squander a faculty that participates in the very creative and judicial authority of God. Heiser's scholarship on the supernatural worldview of Scripture reminds us that the spiritual realm takes our words seriously, even when we do not.

The Healing of the Tongue. Proverbs 15:4 says: "A wholesome tongue is a tree of life, but perverseness in it is a breach in the spirit." The Hebrew literally reads "the healing of the tongue is a tree of life." Derek Prince drew out the implication: "the tongue needs to

be healed. And the tongue of every unregenerate man without exception needs to be healed." He further noted that "perverseness in the tongue is a breach in the spirit" — the word "breach" meaning a leak. "A lot of people have leaky spirits. They get blessed in the meetings, filled with the Spirit of God, and before they even get home they're no longer full. They leaked out. Which way did they leak? Through the tongue. An uncontrolled, undisciplined tongue is a leak in your spiritual life."

Laughter Without Substance. Ecclesiastes 7:6 offers a particularly vivid image: "For like the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity." The Hebrew word *hebel* — vanity, vapor, emptiness — characterizes the fool's laughter as fundamentally insubstantial. It is noise without nourishment, heat without lasting warmth, a flash that consumes itself and leaves nothing behind. Ecclesiastes 2:2 records Solomon's own verdict: "I said of laughter, 'Madness!' and of mirth, 'What does it accomplish?'" This is not a condemnation of all joy — the Psalms overflow with exultation and praise — but a sober recognition that laughter disconnected from wisdom and God-centeredness is empty, and may even border on madness.

Pastor Stephen Tong, the renowned Reformed Indonesian-Chinese evangelist, has preached extensively on the theme of holiness pervading every dimension of Christian life, including the believer's speech. Tong has urged that reformed thinking means "to think after God's thinking, to feel after God's feeling, to act after God's actions." Applied to the domain of speech, this means that the Christian's tongue must be brought under the lordship of Christ, so that every word reflects the mind of God rather than the frivolity of the world. Where idle words and empty laughter characterize a person's habitual speech, Tong's theology would diagnose a failure to submit the whole person — including the tongue — to the sovereignty of God.

Seven Things the Lord Hates. Proverbs 6:16–19 lists seven things that are an abomination to the Lord. Remarkably, three of the seven are directly related to speech:

a lying tongue, a false witness who speaks lies, and one who sows discord among brethren. As Derek Prince pointed out, the tongue occupies a disproportionate place in the list of what God hates. Idle talk, when it drifts into gossip, flattery, exaggeration, or discord-sowing, slides easily into these abominations.

[Palenquero]

La Literatura ri Sabiduría Ebreo ta konstituí la meditasión bíblika ma konsentrá sofo e poré i peligro ri palá. E Libro ri Proberbio solamente kontené siento ri referensia a la lengua, lo labio, la boka i lo palá. Pa rebisá apenas un seleksión representativo ta sé konfrontá ku la seriedá abumante ku lo kualo Dió ta mirá palá umana.

La Lengua komo Timón ri la Bía. Proberbio 18:21 ta deklará ku simplisidá debastante: "Muerte i bía ta andi e poré ri la lengua, i lo ke ta amá lo ba komé fruto ri eso." Ete no ta metáfora solamente. La lengua ta determiná la trajektoria ri la eggsistensia entero ri uno. Proberbio 13:3 ta reforsá ete: "Akel ke ta guardá boka ri él ta preserbá bía ri él, pero akel ke ta abrí amplio lo labio ri él ba tené destruksión." I Proberbio 21:23 ta añadí: "Kualkié ke ta guardá boka i lengua ri él ta mantené alma ri él fuera ri problema." Derek Prince a komentá sofo ete pasaje ke "e impedimento ma grande pa un buen bía ta e mal uso ri la lengua."

E Tonto Konosío po Mucho Palá. Eklesiaste 5:3 ta disí frankamente: "Bo ri un tonto ta konosío po multitú ri palá." I Proberbio 10:19 ta adbiertí: "Andi la multitú ri palá, pekao no ta faltá, pero akel ke ta frenasé lo labio ri él ta sabio." E bolumen puro ri ablá, kuando no ta disiplinao, ta konbiertí andi un bektó pa pekao.

Risa sin Sustansia. Eklesiaste 7:6 ta ofresé un imájen partikularmente bíbido: "Porke komo e krepitá ri espino debajo ri un oya, así ta la risa ri e tonto. Ete también ta banidá." E palá Ebreo *hebel* — banidá, bapó, basío — ta karakterisá la risa ri e tonto

komo fundamentalmente insustansial. Ta ruido sin alimento, kalente sin kalentamiento duradero, un relámpago ke ta konsumí a sí mimo i ta dejá ná detrá.

Pastor Stephen Tong, e renombrá ebanjelista reformá Indonesio-Chino, a prediká estensamente sofo e tema ri santidá ke ta pemeá ka dimensión ri la bía kristiana, inkluyendo la palá ri lo kreyente. Tong a urgí ke pensamiento reformao ta siñifiká "pensá despué ri e pensamiento ri Dió, sentí despué ri e sentimiento ri Dió, aktuá despué ri la aksión ri Dió." Apliká andi e dominio ri palá, ete ta siñifiká ke la lengua ri e kristiano tené ke sé traío debajo ri señorío ri Kristo.

[中文]

希伯來智慧文學構成了聖經中關於言語之能力與危險的最集中冥思。僅《箴言》一書就包含了數百處關於舌頭、嘴唇、口和話語的引用。即便僅考察其中具有代表性的選段，我們也會被上帝看待人類言語的極度嚴肅性所震撼。

舌頭乃生命的舵。箴言18:21以毀滅性的簡潔宣告：「生死在舌頭的權下，喜愛它的，必吃它所結的果子。」這不僅僅是隱喻。舌頭決定了一個人整個存在的軌跡。箴言13:3強化了這一點：「謹守口的，得保生命；大張嘴的，必致敗亡。」箴言21:23又補充說：「謹守口與舌的，就保守自己免受災難。」葉光明（Derek Prince）評論這些經文說：「美好生活的最大障礙就是舌頭的濫用。」他引用詩篇34:12-13，其中主教導說：「有何人喜好存活，愛慕長壽，得享美福？就要禁止舌頭不出惡言，嘴唇不說詭詐的話。」

愚昧人以多言著稱。傳道書5:3直言不諱地說：「愚昧人的聲音多有言語。」箴言10:19警告說：「多言多語難免有過，禁止嘴唇是有智慧。」當缺乏約束時，言語的龐大數量本身就成為罪的載體。正如葉光明所觀察到的：「一條不安靜的舌頭顯示了一顆不安靜的心。一個永遠不能安靜的人，無論他怎樣談論平安與喜樂，都是不安息的。」多言不是深度的證據，而是內在不安的表現——而且往往是屬靈貧乏的標記。

麥可·乙賽博士（Dr. Michael S. Heiser）在其關於希伯來聖經與神聖議會世界觀的大量研究中強調，古代以色列人對言語的理解是深刻的神學性的。話語不僅僅是空氣的振動。在閃族

世界觀中，話語承載著本體論的重量——它們參與了它們所描述或所召喚的實在。這就是為什麼舊約中的祝福與咒詛被如此嚴肅地對待（參見創世記27章，民數記22-24章）。在這個框架中，閒談不僅僅是浪費時間；它是揮霍一種參與上帝創造和審判權柄的能力。乙賽博士對聖經超自然世界觀的研究提醒我們，靈界認真對待我們的話語，即便我們自己並不如此。

舌頭的醫治。箴言15:4說：「溫良的舌是生命樹，乖謬的嘴使人心碎。」希伯來文直譯為「舌頭的醫治是生命樹。」葉光明引申了其涵義：「舌頭需要被醫治。每一個未重生之人的舌頭，無一例外，都需要被醫治。」他進一步指出，「舌頭的乖謬是靈裡的裂口」——「裂口」一詞意為漏洞。「很多人有漏洞的靈。他們在聚會中得到祝福，被上帝的靈充滿，但還沒回到家就不再充滿了。他們從哪裡漏掉的？通過舌頭。一條不受控制、不受約束的舌頭就是你屬靈生命中的漏洞。」

無實質的笑。傳道書7:6提供了一個特別生動的形象：「愚昧人的笑聲好像鍋下燒荊棘的爆聲，這也是虛空。」希伯來文 *hebel*——虛空、氣息、空無——將愚昧人的笑刻畫為本質上的空洞無物。那是沒有滋養的噪音、沒有持久溫暖的熱量、一閃即逝自我消耗而不留任何東西的火花。傳道書2:2記錄了所羅門自己的判詞：「我指嬉笑說：『這是狂妄。』論喜樂說：『有何功效呢？』」這並非對一切喜樂的譴責——詩篇充溢著歡呼與讚美——而是對以下事實的清醒認識：與智慧和以神為中心無關的笑是空洞的，甚至可能接近瘋狂。

史蒂芬·唐牧師（Pastor Stephen Tong），著名的改革宗印尼華人佈道家，廣泛地傳講聖潔貫穿基督徒生活每一個層面的主題，包括信徒的言語。唐牧師迫切地教導說，改革宗思維意味著「照上帝的思想去思想，照上帝的感受去感受，照上帝的行動去行動。」應用在言語的領域，這意味著基督徒的舌頭必須被帶到基督的主權之下，使每一句話語反映上帝的心意，而非世界的輕浮。當閒話和空笑成為一個人習慣性言語的特徵時，唐牧師的神學將診斷出一個失敗：即未能將全人——包括舌頭——降服於上帝的主權。

耶和華所恨惡的七件事。箴言6:16-19列出了七件耶和華所憎惡之事。值得注意的是，七件中有三件直接與言語相關：撒謊的舌、吐謊言的假見證，以及在弟兄中散播紛爭的人。正如

葉光明所指出的，舌頭在上帝所恨惡之事的清單中佔據了不成比例的位置。閒談一旦滑入閒言碎語、諂媚、誇大或播散紛爭，就輕易地滑入了這些可憎之事中。

PART III: THE NEW TESTAMENT WITNESS — CHRIST AND THE APOSTLES ON SPEECH

[English]

The New Testament intensifies and crystallizes the Old Testament's warnings into an eschatological key: our words will be the basis of divine judgment.

Matthew 12:36–37 — The Cornerstone Text. Jesus declares: "But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned." This passage is the locus classicus for the entire doctrine of verbal accountability before God. The Greek word *argos* (ἀργός), translated "idle," means literally "without work" — that is, unproductive, purposeless, yielding no fruit for the kingdom of God.

John MacArthur, in his sermon *Exposing the Truth About Men's Hearts*, provided an exhaustive analysis of this passage. He explained that Jesus' words come in the context of the Pharisees' blasphemy against the Holy Spirit (Matthew 12:24), and that Christ uses the parable of the tree and its fruit to establish an unbreakable principle: "The heart is the tree, the mouth is the fruit. If it's evil fruit, it must be an evil tree." MacArthur drew out the devastating implication: "It is not that you are damned by your words; it is that you are damned because your words will reveal the corruption of your heart." The words are the objective external evidence of the internal condition. He further stressed that "every idle word" is more sweeping than "every blasphemous word," because it encompasses the entire realm of careless, unproductive, spiritually empty speech. For the unregenerate person, even kind-sounding words are "useless in promoting the

kingdom of God, in advancing the name of Christ and exalting God's glory." And for the believer, idle words represent a failure of stewardship over the tongue, for which there will be accountability at the judgment seat of Christ.

Ray Comfort, the well-known evangelist, frequently employs Matthew 12:36 in his evangelistic method. In his teaching *Hell's Best Kept Secret*, Comfort confronts hearers with the reality that "every idle word a man speaks he'll give account thereof in the day of judgment." Comfort uses this verse to demonstrate the comprehensive scope of God's moral law — that God's standard is not merely about refraining from murder or adultery, but extends to the seemingly trivial domain of careless speech. The person who has used God's name as a curse word, who has spoken lies, who has engaged in coarse jesting — all will stand before a holy God and give an account. This is a powerful reminder that the tribunal of heaven does not share the world's casual attitude toward speech.

Ephesians 4:29 and 5:3–4 — Paul's Ethic of Redemptive Speech. The Apostle Paul writes: "Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers" (Ephesians 4:29). And in Ephesians 5:3–4: "But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks."

The Greek term *morologia* (μωρολογία), translated "foolish talking," literally means "moron-speech" — words spoken by one devoid of wisdom or sense. The term *eutrapelia* (εὐτραπελία), translated "coarse jesting," originally referred to wit or cleverness in classical Greek but took on a pejorative sense in the New Testament, denoting humor that degrades, debases, or is unbecoming of a saint. Paul's alternative is striking: *rather giving of thanks* (*eucharistia*). The Christian tongue, rather than being

occupied with foolish babble or crude humor, should be occupied with gratitude toward God. This is a total reorientation of the purpose of speech.

Gary Hamrick, pastor of Cornerstone Chapel, in his midweek Bible study on Ephesians 5, taught that these verses are not about forbidding all humor among Christians, but about directing the purpose and character of speech. Foolish talking and coarse jesting are identified as speech that fails to build up, that tears down the dignity of others or of God, and that reflects a heart not yet fully submitted to the Holy Spirit. The remedy Paul prescribes is thanksgiving — a deliberate turning of the tongue from that which is empty to that which acknowledges God's goodness and cultivates holiness.

Voddie Baucham, in his exposition of Ephesians 4:25–32 (*Relating to One Another*), emphasized that Paul's ethic of speech is inseparable from the broader call to put off the old self and put on the new self in Christ (Ephesians 4:22–24). Corrupt speech belongs to the old man. Edifying speech belongs to the new creation. For Baucham, speech is one of the primary battlegrounds of sanctification: if a believer's words remain consistently characterized by worldly foolishness, it raises serious questions about the genuineness of the transformation that has supposedly occurred within.

N.T. Wright, in his scholarship on Pauline theology and the doctrine of final judgment, has consistently argued that God's judgment is not arbitrary but is a setting-right of all things. In Wright's framework, the judgment of idle words is not punitive caprice but the necessary consequence of a creation order in which words matter — in which human speech participates in the vocation of image-bearing. When humans speak idly, they abdicate their vocation. When they speak truthfully and edifyingly, they fulfill it. The final judgment, for Wright, reveals who has lived in accordance with the purposes of the Creator and who has not — and speech is a primary datum in that revelation.

Colossians 4:6 — Speech Seasoned with Salt. Paul exhorts: "Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one." Salt preserves from corruption and adds flavor. Derek Prince commented that Christians ought to speak in such a way that "people want what you've got." Idle, purposeless talk is the opposite of salted speech — it is bland, corrosive, and contributes nothing to the spiritual nourishment of those who hear it.

James 3:1–12 — The Untamable Tongue. The Epistle of James contains the New Testament's most extended treatment of the tongue. James compares the tongue to a bit in a horse's mouth (v. 3), a rudder on a ship (v. 4), and a small fire that sets a great forest ablaze (v. 5). He declares that "the tongue is a fire, a world of iniquity... it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell" (v. 6). The word for "hell" here is *Gehenna* — the lake of fire. James then delivers his famous verdict: "No man can tame the tongue. It is an unruly evil, full of deadly poison" (v. 8).

Derek Prince drew a striking parallel: "I was a medical orderly for five and a half years in the British Army... The doctor invariably addressed the same two remarks to every patient. He said, 'Good morning, how are you?' And he never bothered to listen to that. The next thing he said was, 'Show me your tongue.' And that's what he went by. And I think God treats you and me the same... He just says, 'Show me your tongue.' I'll judge the state of your body when I see your tongue."

Fr. Chad Ripperger, a Catholic priest and exorcist known for his work in spiritual warfare and moral theology, has taught extensively on the gradations of sin and their spiritual consequences. In Ripperger's framework, idle talk and empty laughter, while they may begin as venial sins, can become habitual dispositions that weaken the soul's resistance to graver temptations. Ripperger emphasizes that every sin, even the seemingly slight ones, represents a turning away from God (*aversio a Deo*) and a turning toward creatures (*conversio ad creaturam*). Habitual idle speech dulls the spiritual senses,

making the soul increasingly deaf to the promptings of the Holy Spirit. In the context of spiritual warfare, Ripperger warns that an undisciplined tongue can become a point of entry for demonic influence, as the enemy exploits the disorder of the soul that persistent venial sin creates.

[Palenquero]

E Nuebo Testamento ta intensifiká i kristalisá lo adbértensia ri e Antigo Testamento andi un klabe eskatolójika: lo palá ri nosotro ba sé la base ri juisio dibino.

Mateo 12:36-37 — E Testo Piedra Angulá. Jesú ta deklará: "Pero yo ta disí a ustere ke po ka palá osioso ke lo ómbre ta ablá, ané ba dá kuenta ri eso andi e día ri juisio. Porke po lo palá ri bo, bo ba sé justifikao, i po lo palá ri bo, bo ba sé kondenao." Ete pasaje ta e *locus classicus* pa la doktrina entero ri responsabilidá berbal delante Dió. E palá griego *argos* (ἀργός), tradusío komo "osioso," ta siñifiká literalmente "sin trabajo" — eso ta, improduktivo, sin propósito, ke no ta produsí fruto pa e reino ri Dió.

John MacArthur, andi su sermón *Esponiendo la Berdá Sofo e Korasón ri lo Ómbre*, a probé un análisis eshaugtivo ri ete pasaje. Él a espliká ke lo palá ri Jesú ta benί andi e kontesto ri la blasfemia ri lo Fariseo kontra e Espíritu Santo (Mateo 12:24), i ke Kristo ta usá la parábola ri e árbol i su fruto pa establecé un prinsípio irrompible: "E korasón ta e árbol, la boka ta e fruto. Si ta fruto malo, tené ke sé un árbol malo."

Ray Comfort, e ebanjelista bien konosío, frekuentemente ta empleá Mateo 12:36 andi su método ebanjelístiko. Andi su enseñansa *E Sekreto Mejó Guardao ri Infierno*, Comfort ta konfrontá lo oyente ku la realidá ke "ka palá osioso ke un ómbre ta ablá, él ba dá kuenta ri eso andi e día ri juisio." Comfort ta usá ete bérsikulo pa demostá e alkanse komprehensivo ri la ley moral ri Dió — ke e estánda ri Dió no ta simplemente sofo abstenése ri asesinato o adulterio, sino ke ta estendése a e dominio aparentemente trivial ri palá descuidá.

Efesio 4:29 i 5:3-4 — La Étika Paulina ri Palá Redentora. E Apóstol Pablo ta eskribí: "Ningún palá korrupta salga ri boka ri ustere, sino lo ke ta bueno pa edifikasión nesesaria, pa ke eso puera impartí grasia a lo oyente" (Efesio 4:29). I andi Efesio 5:3-4: "Ni basura, ni ablá tonto, ni bromas groseras, ke no ta apropiado, sino ma bien asimiento ri grasia."

E término griego *morologia* (μωρολογία), tradusío komo "ablá tonto," literalmente ta siñifiká "palá ri morón." E término *eutrapelia* (εὐτραπελία), tradusío komo "bromas groseras," ta denotá umó ke ta degradá i no ta apropiá pa un santo. La alternativa ri Pablo ta impresionante: *ma bien asimiento ri grasia* (*eucharistia*). La lengua kristiana, en lugá ri sé okupá ku balbuseo tonto o umó krudo, debería sé okupá ku gratitú asía Dió.

Voddie Baucham, andi su esposisión ri Efesio 4:25-32 (*Relasionándose Uno ku Otro*), a enfatisá ke la étika ri palá ri Pablo ta inseparable ri e yamá ma amplio a kitáse e biejo sé i poné e nuebo sé andi Kristo (Efesio 4:22-24). Palá korrupta ta pertenesé a e ómbre biejo. Palá edifikante ta pertenesé a la nueba kreasión.

[中文]

新約將舊約的警告強化並結晶為一把末世論的鑰匙：我們的話語將成為神聖審判的依據。

馬太福音**12:36-37——**基石經文。耶穌宣告說：「我又告訴你們：凡人所說的閒話，當審判的日子，必要句句供出來。因為要憑你的話定你為義，也要憑你的話定你有罪。」這段經文是關於人在上帝面前對言語負責之整個教義的經典所在。希臘文 *argos*（ἀργός），翻譯為「閒」，字面意思是「無工作的」——即無產出的、無目的的、不為上帝的國度結果子的。

約翰·麥克阿瑟（John MacArthur）在其講道《揭露人心的真相》中提供了對這段經文的詳盡分析。他解釋說，耶穌的話語出現在法利賽人褻瀆聖靈的背景下（馬太福音12:24），基督使用樹和果子的比喻建立了一個不可打破的原則：「心是樹，口是果子。若是壞果子，必是壞樹。」麥克阿瑟引出了毀滅性的含義：「不是你的話語定你的罪；而是你被定罪是因為你的話

語揭露了你心中的敗壞。」話語是內在狀況的客觀外在證據。他進一步強調，「每一句閒話」比「每一句褻瀆的話」涵蓋範圍更廣，因為它包含了整個粗心、無產出、屬靈上空洞之言語的領域。對於未重生的人來說，即便聽起來友善的話語也是「在推進上帝的國度、高舉基督的名和榮耀上帝方面毫無用處的。」而對信徒而言，閒話代表了對舌頭管家職分的失敗，為此在基督的審判台前將有追究。

雷·康福特（Ray Comfort），著名的佈道家，經常在其佈道方法中使用馬太福音12:36。在其教導《地獄最隱秘的祕密》中，康福特以此現實面對聽眾：「凡人所說的閒話，當審判的日子，必要句句供出來。」康福特使用這節經文來展示上帝道德律法的全面範圍——上帝的標準不僅僅是關於不殺人或不姦淫，而是延伸到看似微不足道的粗心言語領域。那些妄稱上帝之名的人、說謊的人、參與粗俗戲謔的人——所有人都將站在聖潔的上帝面前交帳。這是一個有力的提醒：天堂的審判台不會分享世界對言語的隨意態度。

以弗所書**4:29**和**5:3-4**——保羅關於救贖性言語的倫理。使徒保羅寫道：「污穢的言語，一句不可出口，只要隨事說造就人的好話，叫聽見的人得益處」（以弗所書4:29）。又在以弗所書5:3-4：「至於淫亂並一切污穢，或是貪婪，在你們中間連提都不可，方合聖徒的體統。淫詞、妄語和戲笑的話都不相宜，總要說感謝的話。」

希臘詞 *morologia*（μωρολογία），翻譯為「妄語」，字面意思是「愚人之語」——缺乏智慧或理性之人所說的話。*eutrapelia*（εὐτραπελία），翻譯為「戲笑的話」，在古典希臘文中原指機智或聰穎，但在新約中帶有貶義，指貶低、降格或不配聖徒身分的幽默。保羅提出的替代方案引人注目：總要說感謝的話（*eucharistia*）。基督徒的舌頭，與其被愚蠢的閒聊或粗俗的幽默佔據，不如被對上帝的感恩所充滿。這是對言語目的的徹底重新定向。

乾瑞克牧師（Gary Hamrick），基石禮拜堂的牧師，在其關於以弗所書5章的週間查經中教導說，這些經文並非禁止基督徒之間的一切幽默，而是引導言語的目的和品質。妄語和戲笑的話被認定為未能建造人、損害他人或上帝尊嚴、反映出一顆尚未完全順服聖靈之心的言語。保羅開出的藥方是感恩——刻意地將舌頭從空洞之物轉向承認上帝美善、培養聖潔的事物。

伏迪·鮑肯（Voddie Baucham）在其對以弗所書4:25-32的釋經（《彼此相待》）中強調，保羅的言語倫理與更廣泛的呼召——脫去舊人、穿上在基督裡的新人（以弗所書4:22-24）——是不可分割的。敗壞的言語屬於舊人。造就人的言語屬於新造的人。對鮑肯而言，言語是成聖的主要戰場之一：如果一個信徒的話語持續以世俗的愚蠢為特徵，這就對其內在所謂發生的轉化之真實性提出了嚴重的質疑。

賴特（N.T. Wright），在其對保羅神學和末後審判教義的學術研究中，一貫主張上帝的審判不是任意的，而是對萬事的撥亂反正。在賴特的框架中，閒話的審判不是懲罰性的反覆無常，而是創造秩序的必然結果——在這秩序中，話語是重要的——人的言語參與了承載上帝形像之使命。當人閒談時，他們放棄了自己的使命。當他們說真話、造就人時，他們就成全了使命。

歌羅西書**4:6——**用鹽調和的言語。保羅勸勉說：「你們的言語要常常帶著和氣，好像用鹽調和，就可知道該怎樣回答各人。」鹽能防腐並增添風味。葉光明評論說，基督徒應當以這樣的方式說話，使「人們渴望你所擁有的。」閒散、無目的的談話是鹽調言語的反面——它是乏味的、腐蝕性的，對聽者的屬靈營養毫無貢獻。

雅各書**3:1-12——**不可馴服的舌頭。雅各書包含了新約中對舌頭最為詳盡的論述。雅各將舌頭比作馬口中的嚼環（第3節）、船上的舵（第4節）和一把小火點燃大森林（第5節）。他宣告：「舌頭就是火，在我們百體中，舌頭是個罪惡的世界……能污穢全身，也能把生命的輪子點起來，並且是從地獄裡點著的」（第6節）。此處「地獄」的希臘文是 *Gehenna*——火湖。雅各接著發出他著名的判語：「惟獨舌頭沒有人能制伏，是不止息的惡物，滿了害死人的毒氣」（第8節）。

里珀格神父（Fr. Chad Ripperger），一位以其在屬靈爭戰和道德神學方面工作著稱的天主教神父和驅魔師，廣泛教導了罪的等級及其屬靈後果。在里珀格神父的框架中，閒談和空笑雖然可能始於小罪（venial sins），卻能成為習慣性的傾向，削弱靈魂對更嚴重誘惑的抵抗力。里珀格神父強調，每一個罪，即使是看似輕微的，都代表著背離上帝（*aversio a Deo*）和轉向受造物（*conversio ad creaturam*）。習慣性的閒話使屬靈感官遲鈍，使靈魂越來越聽不

到聖靈的提醒。在屬靈爭戰的背景下，里珀格神父警告說，一條不受約束的舌頭可能成為邪靈影響的入口，因為仇敵利用持續小罪所造成的靈魂失序。

PART IV: THE PATRISTIC AND MONASTIC WITNESS — THE DISCIPLINE OF SILENCE

[English]

The Church Fathers and the monastic tradition recognized with penetrating clarity that idle speech is one of the most common — and most insidious — obstacles to the spiritual life. The Desert Fathers and Mothers, who withdrew into the wilderness to pursue unceasing communion with God, placed the discipline of silence (*hesychia*) at the very center of their ascetical practice.

Fr. Josiah Trenham, an Orthodox priest and patristic scholar, has drawn deeply from this tradition in his pastoral teaching. The Desert Fathers understood that guarding the tongue was not merely about avoiding sin but about creating the interior conditions necessary for prayer. Abba Poemen taught, "A man may seem to be silent, but if his heart is condemning others, he is babbling ceaselessly." The problem is not merely external noise but the interior chattering of a mind undisciplined by the love of God. Trenham's emphasis on the patristic tradition of silence and prayer underscores that the antidote to idle talk is not merely restraint but the positive cultivation of communion with God — turning the tongue from empty babble to the Jesus Prayer, from gossip to doxology.

Charles Haddon Spurgeon, the great Baptist preacher of the nineteenth century, gave pointed expression to this theme in his sermon *Solitude, Silence, Submission* on Lamentations 3:28–29. Spurgeon declared: "It ill becomes a man, who is on the brink of Hell, to be laughing and jesting! When God is angry with you, can you make mirth?" He

urged his hearers to "abstain from all idle talk," warning that idle talk is uniquely capable of quenching the work of the Spirit in a soul. Using the metaphor of a spark on tinder, Spurgeon counseled: "If there is anything like feeling in your heart, if there is any good desire in your soul, do not begin to talk as soon as you get out of the Tabernacle — that would be like placing the lid on the tinder and putting the spark out! But get alone, blow on that spark, for perhaps it may come to a flame and you may find salvation!" Spurgeon insisted that seekers of salvation should "break right away from their companions," saying: "I am not going out with that frivolous person, nor shall I sit in the house with those who will be talking of trifling matters. I have a soul that needs salvation and I must have my soul saved now. I cannot afford to be in this giddy company." For Spurgeon, idle talk and frivolous laughter were not harmless diversions — they were spiritual emergencies, capable of extinguishing the very work of God in the human heart.

Bishop Robert Barron, in his teaching on *Distraction and Useless Things*, has addressed the modern epidemic of spiritual distraction with characteristic clarity. Drawing from Blaise Pascal's observation that humanity's greatest problem is the inability to sit quietly in a room, Barron diagnoses the contemporary obsession with distraction — ceaseless noise, trivial entertainment, the infinite scroll of social media — as a form of the ancient vice of *acedia* (spiritual sloth or listlessness). Idle talk is, in Barron's analysis, a symptom of a deeper spiritual malaise: the refusal to confront the silence in which God speaks. The person who fills every moment with chatter, who cannot tolerate silence, who must always be entertained or amusing, is fleeing from the encounter with God that silence makes possible. This flight is not innocent — it is, in its persistent form, a form of spiritual resistance.

Jordan Peterson, while not a theologian in the confessional sense, has offered insights from the intersection of psychology and biblical wisdom that are deeply relevant here. In

his *12 Rules for Life*, particularly Rule 8 — "Tell the truth, or, at least, don't lie" — Peterson argues that careless and untruthful speech is not merely a social failing but an ontological corruption. To speak without precision, without meaning, without truth, is to contribute to the entropy of chaos. Peterson draws from the biblical narrative of the Fall and the figure of the Logos in the Gospel of John to argue that speech aligned with truth participates in the divine ordering of reality, while speech divorced from truth — including idle, meaningless, or deceptive speech — participates in the dissolution of that order. In Peterson's framework, the person who speaks carelessly is not merely wasting words — they are actively undermining the structure of meaning upon which civilized and moral life depends. This secular-psychological insight powerfully corroborates the biblical warning: idle words are not neutral. They erode.

William Lane Craig, the philosopher and Christian apologist, has written extensively on the nature of God's omniscience and the final judgment. Craig's work underscores that the doctrine of divine judgment — including judgment of every idle word — is not an irrational threat but a logically necessary feature of a morally governed universe. If God is perfectly just and perfectly knowing, then no dimension of human life, including speech, can fall outside the scope of moral accountability. Craig's philosophical defense of divine judgment gives rational backbone to the biblical warnings examined in this essay. The careless speaker cannot appeal to the triviality of his words, for before an omniscient and perfectly just God, nothing is trivial.

John Lennox, the Oxford mathematician and Christian apologist, has spoken powerfully about the nature of meaning and the responsibility that comes with human rationality. Lennox has argued that the capacity for meaningful speech is itself evidence of the existence of a personal God — for a universe of blind matter could never give rise to beings who mean what they say. If this is so, then the misuse of speech — the squandering of meaningful language on idle babble — is a kind of defacement of one of

the highest proofs of God's creative genius. To speak idly is, in a sense, to deny the very purpose for which speech was given.

Alvin Plantinga, the distinguished philosopher of religion, argued in his *Warrant and Proper Function* that beliefs (and, by extension, expressions of belief through speech) are warranted insofar as they are produced by cognitive faculties functioning properly, in the environment for which they were designed, according to a design plan aimed at truth. Applied analogically to the moral and spiritual domain of speech: human speech has a proper function — to glorify God, to edify the neighbor, to speak truth, to give thanks, to pray, to proclaim the Gospel. When speech is diverted from its proper function into idle, purposeless, or foolish chatter, it is, in Plantinga's epistemological language, *malfunctioning*. It is not operating according to the design plan of the Creator. And malfunction in the spiritual life, as in the epistemic life, produces results that are unreliable, disordered, and ultimately destructive.

[Palenquero]

Lo Padre ri la Iglesia i la tradisión monástika a rekonosé ku klaridá penetrante ke palá osioso ta uno ri lo obstákulo ma komún — i ma insidioso — pa la bía espiritual. Lo Padre i Madre ri Desierto, ke a retirá andi e yermo pa buskasé komunión sin sesá ku Dió, a poné la disiplina ri silénsio (*hesychia*) andi e sentro memo ri su práktika asétika.

Fr. Josiah Trenham, un sasedote ortodokso i erudito patrístiko, a sakao profundamente ri ete tradisión andi su enseñansa pastoral. Lo Padre ri Desierto a entendé ke guardá la lengua no ta simplemente sofo ebitá pekao, sino sofo kreá la kondisión interior nesesario pa orasión. Abba Poemen a enseñá: "Un ómbre puere paresé silénsioso, pero si korasón ri él ta kondenando a otro, él ta balbusando sin sesá." E problema no ta simplemente ruido esterno, sino e charla interior ri un mente no disiplinao po amó ri Dió.

Charles Haddon Spurgeon, e gran predikadó Bautista ri e siglo diesinuebe, a dá espresión puntuá a ete tema andi su sermón *Soledá, Silénsio, Sumisión* sofo Lamentasión 3:28-29. Spurgeon a deklará: "¡No le kae bien a un ómbre, ke ta andi e borde ri Infierno, está riendo i bromeando! Kuando Dió ta enojá ku bo, ¿bo puere asé alegría?" Él a urgí a su oyente a "abstenése ri to kumbesasión osioso," adbirtiendo ke palá osioso ta únicamente kapá ri apagá e trabajo ri e Espíritu andi un alma. Usando la metáfora ri un chispa andi yesca, Spurgeon a konsejá: "Si eggsistí algo komo sentimiento andi korasón ri bo, si eggsistí kualkié deseo bueno andi alma ri bo, ¡no kuminsá a ablá tan pronto komo bo salga ri e Tabernákulo — eso sería komo poné la tapa andi la yesca i apagá e chispa! Pero buyá solo, soplá andi ese chispa, porke tal be eso puera bení a sé un yama i bo puera encontrá salbasión."

Bishop Robert Barron, andi su enseñansa sofo *Distraksión i Kosa Inútil*, a abordá la epidemia moderna ri distraksión espiritual ku klaridá karakterístika. Sakando ri la obserbación ri Blaise Pascal ke e problema ma grande ri la umanidá ta la inkapasiá ri sentáse trankilamente andi un kuarto, Barron ta diagnostiká la obsesión kontemporáneo ku distraksión — ruido sin sesá, entretenimiento trivial, e desplasamiento infinito ri rede sosial — komo un forma ri e bisio antiguo ri *acedia* (peresa espiritual). Kumbesasión osioso ta, andi análisis ri Barron, un síntoma ri un malestar espiritual ma profundo: e rechazo a konfrontá e silénsio andi lo kualo Dió ta ablá.

Jordan Peterson, aunque no ta un teólogo andi sentío konfesional, a ofresé persepsión ri la interseksión ri sikolojía i sabiduría bíblika ke ta profundamente relebante akí. Andi su *12 Regla pa la Bía*, partikularmente Regla 8 — "Disí la berdá, o al menos no mintí" — Peterson ta argumentá ke palá descuidá i no berdadero no ta simplemente un fayo sosial, sino un korupsión ontolójika. Pa ablá sin presisión, sin signifikao, sin berdá, ta kontribuí a la entropía ri kaos. Peterson ta saká ri la narratiba bíblika ri la Kaída i la figúra ri e Logos andi e Ebanjelio ri Juan pa argumentá ke palá alineá ku berdá ta

partisipá andi e ordenamiento divino ri realidá, mientras palá diborsiao ri berdá — inkluendo palá osioso, sin sentío o engañoso — ta partisipá andi la disolución ri ese orden.

William Lane Craig, e filósofo i apologista kristiano, a eskribí estensamente sofo la naturalesa ri la omnisiensia ri Dió i e juisio final. E trabajo ri Craig ta subrayá ke la doktrina ri juisio divino — inkluendo juisio ri ka palá osioso — no ta un amenasa irrasional sino un karakterístika lójikamente nesesaria ri un uniberso moralmente gobernao.

John Lennox, e matemátiko ri Oxford i apologista kristiano, a ablá poderosamente sofo la naturalesa ri signifikao i la responsabilidá ke ta bení ku rasionalidá umana. Lennox a argumentá ke la kapasiá pa palá signifikativo ta en sí memo ebidensia ri la eggsistensia ri un Dió personal. Si ete ta así, entonse e mal uso ri palá — e desperdisio ri lenguaje signifikativo andi balbuseo osioso — ta un tipo ri desfigurasión ri uno ri lo prueba ma alto ri e jenio kreativo ri Dió.

Alvin Plantinga, e distinguío filósofo ri relijión, a argumentá andi su *Garantía i Funsión Propia* ke kreénsia (i, po estensión, espresión ri kreénsia po palá) ta garantisá andi la medida ke ané ta produsío po fakultá kognitibo funsonando propiamente, andi e ambiente pa lo kualo ané a sé diseñao, según un plan ri diseño dirigío a la berdá. Apliká analójikamente a e dominio moral i espiritual ri palá: palá umana tené un funsión propia — pa glorifiká a Dió, pa edifiká a e prójimo, pa ablá berdá, pa dá grasia, pa orá, pa proklamá e Ebanjelio. Kuando palá ta desbiao ri su funsión propia andi charla osioso, sin propósito o tonto, eso ta, andi lenguaje epistemolójiko ri Plantinga, *malfunsionando*.

[中文]

教父與修道傳統以穿透性的清晰認識到，閒話是屬靈生活中最常見——也最陰險——的障礙之一。沙漠教父教母們，退隱曠野以追求與上帝不間斷的契合，將靜默的操練（*hesychia*）置於其苦修實踐的核心位置。

特倫漢神父（Fr. Josiah Trenham），一位東正教司祭和教父學者，在其牧靈教導中深深汲取了這一傳統。沙漠教父們理解到，守護舌頭不僅僅是為了避免犯罪，更是為了創造祈禱所必需的內在條件。阿爸波門（Abba Poemen）教導說：「一個人可能看起來沉默，但如果他的心在論斷他人，他就是在不停地嘮叨。」問題不僅僅是外在的噪音，而是一個未被上帝之愛所約束之心靈的內在喋喋不休。特倫漢神父對教父靜默與祈禱傳統的強調表明，閒談的解藥不僅僅是約束，而是積極培養與上帝的契合——將舌頭從空洞的閒聊轉向耶穌禱文，從流言蜚語轉向頌榮。

查爾斯·哈頓·司布真（Charles Haddon Spurgeon），十九世紀偉大的浸信會傳道人，在其基於耶利米哀歌3:28-29的講道《獨處、靜默、順服》中，對這一主題給予了尖銳的表達。司布真宣告：「一個在地獄邊緣的人嬉笑玩鬧是多麼不相稱！當上帝向你發怒時，你還能作樂嗎？」他敦促聽眾「遠離一切閒談」，警告閒談獨具撲滅聖靈在靈魂中工作的能力。司布真用火花與火絨的比喻勸導說：「如果你的心中有任何感動，如果你的靈魂中有任何美好的渴望，不要一出教堂就開始說話——那就像把蓋子蓋在火絨上把火花熄滅了！獨自去吧，向那火花吹氣，因為也許它會成為火焰，你可能就找到救恩了！」司布真堅持認為，尋求救恩的人應當「徹底遠離他們的同伴」，說：「我不要和那些輕浮的人出去，也不要和那些談論瑣碎事物的人坐在一起。我有一個需要救恩的靈魂，我必須現在就讓我的靈魂得救。我承擔不起待在這輕浮的陪伴中。」對司布真而言，閒談和輕浮的笑不是無害的消遣——它們是屬靈的緊急狀況，能夠撲滅上帝在人心中的工作。

巴倫主教（Bishop Robert Barron）在其關於《分心與無用之事》的教導中，以其一貫的清晰風格處理了現代屬靈分心的流行病。借鑒帕斯卡爾的觀察——人類最大的問題是無法安靜地坐在房間裡——巴倫將當代對分心的痴迷——無休止的噪音、瑣碎的娛樂、社交媒體的無限滾動——診斷為古老惡習 *acedia*（屬靈怠惰或倦怠）的一種形式。閒談，在巴倫的分析中，是一種更深層屬靈疾病的症狀：拒絕面對上帝在其中說話的靜默。那些用喋喋不休填滿

每一刻的人、不能忍受靜默的人、必須總是被娛樂或逗樂的人，是在逃離靜默所使之可能的與上帝的相遇。這種逃離並非無辜——在其持續的形式中，它是一種屬靈上的抵抗。

乔丹·彼得森（Jordan Peterson），雖然並非告白意義上的神學家，卻從心理學與聖經智慧的交匯處提供了與此深度相關的洞見。在其《生活的十二條法則》中，特別是第八條——「說真話，或至少不要說謊」——彼得森主張，粗心的和不真實的言語不僅僅是社交上的失敗，而是一種本體論的腐敗。不精確地、不帶意義地、不真實地說話，就是在為混沌的熵增做出貢獻。彼得森從聖經中墮落的敘事和約翰福音中道（Logos）的形象出發，論證與真理一致的言語參與了對現實的神聖秩序化，而與真理脫節的言語——包括閒話、無意義或欺騙性的言語——參與了這秩序的瓦解。在彼得森的框架中，粗心說話的人不僅僅是在浪費話語——他們正在積極地破壞文明與道德生活所依賴的意義結構。這一世俗心理學的洞見有力地印證了聖經的警告：閒話不是中性的。它在侵蝕。

威廉·萊恩·克雷格（William Lane Craig），哲學家和基督教護教者，廣泛撰寫了關於上帝全知和末後審判的本質的著作。克雷格的工作強調，神聖審判的教義——包括對每一句閒話的審判——不是一種非理性的威脅，而是一個受道德治理之宇宙的邏輯必要特徵。如果上帝是完全公正和完全全知的，那麼人類生活的任何維度，包括言語，都不能落在道德責任的範圍之外。

約翰·倫諾克斯（John Lennox），牛津數學家和基督教護教者，有力地論述了意義的本質以及伴隨人類理性而來的責任。倫諾克斯論證說，有意義言語的能力本身就是一位有位格之上帝存在的證據——因為一個盲目物質的宇宙永遠不會產生出能夠言出有意的存有。若果真如此，那麼言語的濫用——將有意義的語言揮霍在閒聊上——就是對上帝創造天才之最高證據的一種毀損。從某種意義上說，閒談就是否認言語被賜予的目的本身。

阿爾文·普蘭丁格（Alvin Plantinga），傑出的宗教哲學家，在其《保證與恰當功能》中論證說，信念（以及延伸而言，通過言語表達的信念）在以下程度上是有保證的：它們是由認知機能在恰當運作、在其被設計用於的環境中、按照一個以真理為目標的設計方案所產生的。類比地應用到言語的道德和屬靈領域：人的言語有其恰當功能——榮耀上帝、造就鄰人、說真

話、感恩、祈禱、宣講福音。當言語從其恰當功能被轉移到閒散、無目的或愚蠢的閒聊時，它就是——用普蘭丁格的認識論語言——失能的。它沒有按照造物主的設計方案運作。而屬靈生活中的失能，如同認識論生活中的失能一樣，產生不可靠的、失序的、最終具有破壞性的結果。

PART V: ADDITIONAL PASTORAL AND THEOLOGICAL VOICES

[English]

The breadth of the Christian witness on this subject is remarkable. Across traditions — Reformed, Catholic, Orthodox, charismatic, evangelical — the verdict is consistent: idle speech and empty laughter are spiritually perilous.

Cliffe Knechtle, the well-known open-air apologist, has often engaged skeptics on university campuses with the sobering truth that God holds every human being accountable for every word spoken. Knechtle has pointed to Matthew 12:36 as evidence that the Christian God is not the permissive, indifferent deity that many imagine, but a God of terrifying holiness before whom careless speech is a serious matter.

Robby Gallaty, pastor and author of *Rediscovering Discipleship*, has emphasized that the discipline of speech is a core component of Christian discipleship. To follow Jesus is not merely to adopt a set of doctrinal beliefs but to submit every faculty — including the tongue — to His lordship. Idle speech represents a failure of discipleship, an area of life not yet brought under the transforming power of the Gospel.

Nate Sala, apologist and founder of Every Thought Captive ministries, has stressed the importance of taking every thought captive to the obedience of Christ (2 Corinthians 10:5), which necessarily includes the words that flow from those thoughts. If we are

commanded to discipline our very thoughts, how much more the words that proceed from them into the public sphere where they can edify or destroy?

Dr. Karlo Broussard, Catholic apologist and author, has drawn from the Thomistic tradition to explain the moral weight of speech. In Aquinas's moral theology, sins of the tongue — including idle talk (*verbum otiosum*), detraction, and buffoonery — are treated with considerable seriousness. Thomas Aquinas argued in the *Summa Theologiae* (II-II, Q. 168, A. 2) that while moderate, decent humor is not sinful, *eutrapelia* (jesting) becomes sinful when it is excessive, when it involves indecent subject matter, or when it is engaged in at inappropriate times — for example, during times of penance or spiritual reflection. Broussard's work makes accessible the rigorous moral analysis that the Catholic intellectual tradition brings to the question of speech.

Fr. Carlos Martins, a Catholic priest and relic custodian known for his work in evangelization and spiritual warfare, has taught that careless speech can create spiritual vulnerabilities. In a worldview that takes seriously the existence of personal spiritual evil, the undisciplined tongue is not merely a social embarrassment but a potential opening for the adversary. Martins' perspective aligns with the broader Catholic and Orthodox tradition that sees the spiritual life as a battlefield in which every faculty, including speech, must be guarded.

Fr. Chris Alar, a Marian Father known for his popular catechetical teaching, has emphasized the importance of words in the spiritual life, particularly in the context of prayer and the sacraments. The same tongue that receives the Eucharist should not be the instrument of idle gossip or crude humor. For Alar, there is a sacramental dimension to the sanctification of speech: the tongue that has tasted the Body and Blood of Christ bears a special responsibility to speak words worthy of that communion.

Fr. Donald Calloway, a Marian priest celebrated for his dramatic conversion story, has testified to the radical transformation that Christ wrought in his own speech. Calloway's testimony illustrates that the conversion of the tongue is an integral part of the conversion of the whole person. Where once his words were characterized by profanity, vulgarity, and emptiness, the grace of God transformed his speech into an instrument of evangelization. His life demonstrates in concrete terms what the theological tradition teaches in principle: the tongue, when submitted to Christ, becomes a tree of life; when left to the flesh, it is a fire set ablaze by hell.

Vlad Savchuk, a charismatic pastor and author, has taught on the spiritual power of words in the context of spiritual warfare and the life of the Holy Spirit. Savchuk has emphasized that "the Word of God declared out of your mouth has the same power as the Word of God out of Jesus' mouth." If this is so, then the opposite is also terrifyingly true: idle, faithless, or foolish words spoken by a believer squander the very instrument through which divine power could be exercised. Savchuk's teaching urges believers to be conscious of the spiritual weight of every word, treating the tongue as a weapon in the spiritual arsenal rather than a toy for amusement.

David Diga Hernandez, an evangelist and author who ministers in the power of the Holy Spirit, has taught that the believer's speech is intimately connected to the anointing and presence of the Holy Spirit. Grieving the Spirit (Ephesians 4:30) — which Paul directly connects to corrupt speech in the verses immediately surrounding — diminishes the believer's sensitivity to God and weakens the operation of spiritual gifts. Idle talk and empty laughter, in Hernandez's framework, are not merely moral failures but spiritual hindrances that grieve the very Person of the Holy Spirit who dwells within the believer.

Dr. Leighton Flowers, a Southern Baptist theologian and proponent of Provisionism, has emphasized human responsibility in responding to the grace of God — and this responsibility extends to the stewardship of speech. In Flowers' theology, God has

graciously provided His Word, His Spirit, and His Church as means of grace, but the human person retains the responsibility to cooperate with that grace in every area of life, including the words he speaks. Idle talk represents a failure to steward the grace of God responsibly.

Dr. Craig Keener, a leading New Testament scholar, has contributed extensive research on the social and cultural contexts of the New Testament's teaching on speech. Keener's work illuminates the fact that in the Greco-Roman world, as in the ancient Semitic world, speech was regarded as having moral and even cosmic significance. The apostolic exhortations against idle talk and foolish jesting were not simply personal preferences but were grounded in a robust theology of creation and eschatology. Keener's scholarship helps us see that the New Testament's ethic of speech is not merely a set of behavioral rules but a participation in the cosmic purposes of God.

Charlie Kirk, the young American public commentator and professing Christian, has spoken about the cultural degradation of speech in modern Western society — the coarsening of public discourse, the proliferation of vulgarity and triviality in media, and the erosion of meaningful communication. While Kirk's primary focus is cultural and political, his observations are theologically relevant: a society that has lost its reverence for meaningful speech has, to that degree, lost its connection to the Logos — the divine Word — who is the source and standard of all true communication.

Dr. Dojcin Zivadinovic, a theologian and biblical scholar, has contributed to the discussion of biblical anthropology and the holistic nature of sanctification. In Zivadinovic's understanding, the human person is a unity of body, soul, and spirit, and the tongue — as a bodily member directed by the soul and accountable to God — participates in all three dimensions. Idle speech is therefore not merely a bodily action but a symptom of a soul in disorder and a spirit not fully yielded to the Holy Spirit.

Dr. John Bergsma, a Catholic biblical scholar specializing in the Old Testament, has drawn attention to the covenant context of speech in Scripture. In the biblical worldview, words are covenantal acts. Blessings, curses, oaths, vows — all are speech acts that bind the speaker before God. To speak idly is, in a sense, to treat the covenantal nature of language with contempt. Bergsma's scholarship reminds us that in Scripture, there is no such thing as "just words" — every utterance has a covenantal dimension that places it under the judgment of God.

Dr. Thomas Madden, a historian of Christianity, has documented the role that disciplined speech played in the formation of Christian civilization. From the monastic rules of St. Benedict (which include extensive regulations on silence and speech) to the catechetical tradition that includes the sins of the tongue among the sins to be confessed, the history of Christianity is a history of taking speech seriously. Madden's work reminds us that the theological insights examined in this essay are not abstractions but have been lived out in the concrete practices of the Church for two millennia.

Msgr. Stephen Rossetti, a Catholic priest known for his work on priestly holiness and spiritual warfare, has written about the importance of interior silence and disciplined speech for those who minister in Christ's name. For Rossetti, the priest (and by extension, every baptized Christian) who fills his life with idle chatter forfeits the interior silence necessary for discernment, prayer, and spiritual combat. An undisciplined tongue is a symptom of an undisciplined soul — and an undisciplined soul is vulnerable to the attacks of the evil one.

Fr. Vincent Lampert, an exorcist of the Archdiocese of Indianapolis, has observed from his ministry of deliverance that the tongue plays a significant role in spiritual bondage and liberation. In the rite of exorcism, it is through the spoken word — the prayers of the Church, the Name of Jesus, the commands issued in Christ's authority — that demonic

powers are expelled. Conversely, careless, sinful, or blasphemous speech can create openings for spiritual oppression. Lampert's testimony from the frontlines of spiritual warfare confirms the theological principle that speech is a domain of immense spiritual consequence.

Fr. Dan Reehil, a Catholic priest known for his practical spiritual guidance, has counseled the faithful on the importance of guarding the tongue in daily life. Reehil has emphasized that the "little" sins of the tongue — gossip, idle chatter, sarcasm, empty humor — are often the ones that most effectively undermine the spiritual life, precisely because they are dismissed as trivial. The devil, Reehil warns, is delighted when Christians treat sins of the tongue as unimportant, because through these seemingly minor breaches, he gains incremental access to the soul.

Fr. Leo Patalinghug, a Catholic priest, author, and media personality known for his ability to communicate the faith with joy and creativity, has taught that authentic Christian joy is qualitatively different from the empty laughter of the world. True joy — the fruit of the Holy Spirit (Galatians 5:22) — is rooted in gratitude, hope, and communion with God. Empty laughter, by contrast, is often a mask for spiritual emptiness, a desperate attempt to fill the void that only God can fill. Patalinghug's emphasis on authentic joy helps us understand that the Christian critique of empty laughter is not a call to joylessness but a call to deeper, more substantive, God-centered rejoicing.

Dave Armstrong, a Catholic apologist and prolific author, has written extensively on the moral teaching of the Catholic Church, including the sins of the tongue. Armstrong has drawn from the Catechism of the Catholic Church and the writings of the saints to show that idle talk, detraction, gossip, and foolish speech have been consistently identified throughout Catholic tradition as sins that must be confessed and repented of. Armstrong's work situates the teaching on idle speech within the broader Catholic moral

framework, demonstrating that it is not a matter of personal scrupulosity but of objective moral law.

Dr. Douglas Hamp, a biblical scholar and Hebrew language specialist, has explored the Hebrew concept of speech and its connection to the creative power of God. Hamp's research underscores the point made earlier from the Hebrew Wisdom Literature: in the biblical worldview, words are not empty sounds. They carry spiritual potency. This is why the Bible treats idle speech not as a mere waste of time but as a misuse of a spiritually charged faculty.

Dr. Chuck Missler, the late Bible teacher and founder of Koinonia House, was known for his meticulous, analytical approach to Scripture. Missler often emphasized the principle that "the Bible is an integrated message system" in which every detail matters — including the details of how we use our words. Missler's approach to Scripture as a precision-engineered document underscores the biblical teaching that words are not throwaway items. If God's own words are precise and purposeful to the last jot and tittle, then human words, made in the image of the divine Word, should aspire to the same standard.

Kenny Burchard, a Christian thinker and writer who engages with questions of theology and culture, has reflected on the way that social media has exponentially multiplied the problem of idle speech. What once was confined to a conversation between two people can now be broadcast to thousands in an instant. The warning of Matthew 12:36 takes on a new and terrifying dimension in the age of the internet, where idle words are not merely spoken but recorded, archived, and amplified beyond anything the ancient world could have imagined.

Fr. Daniel Seo, a priest engaged in catechesis and spiritual formation, has taught on the importance of silence as the foundation of fruitful speech. Drawing from the mystical

tradition, Seo has emphasized that it is only in silence before God that the Christian learns to speak words that carry the weight of eternity. Without this foundation of silence and prayer, speech degenerates into noise — and noise, however cheerful, is spiritually empty.

Jessica Murray (Craft to Christ), a Catholic content creator who shares her journey from New Age practices to authentic Christian faith, has testified to the spiritual dangers of careless speech, including speech associated with occult and New Age practices. Murray's testimony illustrates that the words we speak can have spiritual consequences we do not anticipate — a reality that should make every Christian gravely serious about what proceeds from the mouth.

Mark Batush, a Christian teacher and content creator, has taught on the practical implications of biblical speech ethics for everyday Christian living — emphasizing that the discipline of the tongue is not merely for monks and mystics but for every follower of Christ in every circumstance of daily life.

Arlen Khachatourians, a Christian educator and speaker, has contributed to the discussion of how the theology of speech applies to the formation of young people. The habits of speech formed in youth — whether idle, coarse, and frivolous, or thoughtful, truthful, and edifying — set the trajectory for a lifetime of either spiritual fruitfulness or spiritual barrenness.

Daniel Maritz (DLM Christian Lifestyle), a Christian content creator, has addressed the practical challenges of living out a Christ-centered lifestyle in a culture saturated with trivial and godless speech. Maritz has emphasized the importance of intentionality in speech — of choosing words deliberately and prayerfully rather than allowing the mouth to operate on autopilot.

Matt Mason (Lion of Fire Ministries) has taught on the connection between the power of speech and the life of the Spirit, emphasizing that the believer's tongue is a spiritual instrument that can either advance the kingdom of God or hinder it.

Rikhard Hartikainen, a Christian teacher, has reflected on the role of speech in the context of Christian worship and community — emphasizing that the gathered community of believers should be marked by speech that glorifies God and edifies the body, not by idle gossip or empty banter.

Jeffery Poor, a Christian thinker and communicator, has contributed reflections on the intersection of faith and the responsibility of public speech, emphasizing the stewardship of language as a dimension of Christian witness.

Bro Dr Prem, a Christian educator and speaker, has addressed the topic of speech discipline from the perspective of holistic Christian formation, emphasizing that the tongue is both an index of spiritual maturity and an instrument of spiritual growth or decline.

G.C. Lewis Sr., a Christian teacher and minister, has taught on the biblical foundations of speech ethics, emphasizing the continuity between the Old and New Testament teachings on the tongue and their application to the life of the contemporary believer.

Fr. Paul Truebenbach, a Catholic priest, has contributed pastoral wisdom on the importance of confession and repentance for sins of the tongue, emphasizing that the Sacrament of Reconciliation is a powerful means of healing the damage caused by careless and idle speech.

Fr. Evdokym, an Orthodox cleric, has drawn from the Eastern monastic tradition to teach on the spiritual discipline of guarding the tongue, emphasizing that *nepsis* (watchfulness) — the vigilant attention of the soul to its own interior movements — necessarily includes watchfulness over speech.

Fr. Moses McPherson, a priest engaged in pastoral ministry, has taught on the connection between purity of speech and purity of heart, echoing the dominical teaching of Matthew 12:34 that "out of the abundance of the heart the mouth speaks."

Josh McPherson, a pastor and communicator, has addressed the role of speech in the context of pastoral leadership and congregational life, emphasizing that leaders in the church bear a special responsibility to model speech that is edifying, truthful, and free from idle chatter.

Fr. Cajetan Cuddy, a Dominican priest and theologian, has drawn from the Thomistic tradition to illuminate the moral and spiritual dimensions of speech. In the Dominican intellectual tradition, the faculty of speech is ordered to truth — and any use of speech that departs from this ordering is, to that extent, disordered. Idle talk is disordered speech not because it is necessarily malicious, but because it fails to fulfill the purpose for which the faculty of speech was given by God.

Bishop Manuel Acuña, a Catholic bishop, has pastorally exhorted the faithful to recognize that the way we speak reflects the condition of our relationship with God. A tongue habitually given to frivolity and idle chatter reveals a heart that has not yet been fully surrendered to the Lord. Acuña's pastoral concern reflects the consistent teaching of the Church that the sanctification of speech is not an optional extra but an essential component of the Christian life.

[Palenquero]

La amplitú ri e testimonio kristiano sofo ete asunto ta remarkáble. A trabé ri tradisión — Reformá, Katólika, Ortodoksa, karismátika, ebanjelikal — e beredikto ta konsistente: palá osioso i risa basío ta espiritualmente peligroso.

Cliffe Knechtle, e apologista al aire libre bien konosío, a menudo ta konfrontá esképtiko andi kampus unibersitario ku la berdá sobrekojedora ke Dió ta mantené a ka sé umano

responsáble po ka palá ablá. Knechtle a señalá Mateo 12:36 komo ebidensia ke e Dió kristiano no ta e deida permisibo e indiferente ke mucho ta imaginá, sino un Dió ri santidá aterrante delante ri kuien palá descuidá ta un asunto serio.

Robby Gallaty, pastó i autó, a enfatisá ke la disiplina ri palá ta un komponente sentral ri disipulao kristiano. Pa sigí a Jesú no ta simplemente adoptá un konjunto ri kreénsia doktrinal sino sometéi ka fakultá — inkluendo la lengua — a su señorío.

Nate Sala, apologista i fundadó ri ministerio Every Thought Captive, a enfatisá la importansia ri yebá ka pensamiento kautibo a la obediensia ri Kristo (2 Korintio 10:5), lo kualo nesesariamente ta inkluyí lo palá ke ta fluyí ri eso pensamiento.

Dr. Karlo Broussard, apologista katóliko, a sakao ri la tradisión Tomístika pa espliká e peso moral ri palá. Andi la teolojía moral ri Akina, pekao ri la lengua — inkluendo kumbesasión osioso (*verbum otiosum*), detraksión i bufonería — ta tratá ku konsiderable seriedá.

Fr. Carlos Martins, un sasedote katóliko konosío po su trabajo andi ebanjelisasión i guera espiritual, a enseñá ke palá descuidá puere kreá bulnerabilidá espiritual.

Fr. Chris Alar, un Padre Mariano konosío po su enseñansa katekétika populá, a enfatisá la importansia ri palá andi la bía espiritual. La misma lengua ke ta resibí la Eukaristía no debería sé e instrumento ri chisme osioso o umó krudo.

Fr. Donald Calloway, un sasedote Mariano selebrá po su istoria ri konbersión dramátika, a testifiká a la transformasión radikal ke Kristo a obrá andi su propio ablá.

Vlad Savchuk, pastó karismátiko i autó, a enseñá sofo e poré espiritual ri palá andi e kontesto ri guera espiritual i la bía ri e Espíritu Santo. Savchuk a enfatisá ke "e Palá ri Dió deklará fuera ri boka ri bo tené e mismo poré ke e Palá ri Dió fuera ri boka ri Jesú." Si ete ta así, entonse lo kontrario también ta aterradoramente berdadero.

David Diga Hernandez, ebanjelista ke ta ministrá andi e poré ri e Espíritu Santo, a enseñá ke la palá ri e kreyente ta íntimamente konetá a la unsión i presensia ri e Espíritu Santo.

Charlie Kirk, e jóben komentarista amerikano i kristiano profeso, a ablá sofo la degradasión kultural ri palá andi sosiedá ocsidental moderna.

Dave Armstrong, apologista katóliko i autó prolífiko, a eskribí estensamente sofo la enseñansa moral ri la Iglesia Katólika, inkluendo lo pekao ri la lengua.

Fr. Paul Truebenbach, un sasedote katóliko, a kontribuí sabiduría pastoral sofo la importansia ri konfesión i arepentimiento pa pekao ri la lengua.

Fr. Evdokym, un klérika ortodokso, a sakao ri la tradisión monástika oriental pa enseñá sofo la disiplina espiritual ri guardá la lengua, enfatisando ke *nepsis* (bijilánsia) nesesariamente ta inkluyí bijilánsia sofo palá.

Fr. Moses McPherson, un sasedote andi ministerio pastoral, a enseñá sofo la konesión entre puresa ri palá i puresa ri korasón.

Josh McPherson, pastó i komunikadó, a abordá e rol ri palá andi e kontesto ri liderasgo pastoral.

Fr. Cajetan Cuddy, un sasedote Dominikano i teólogo, a sakao ri la tradisión Tomístika pa iluminá la dimensión moral i espiritual ri palá. Andi la tradisión intelechtual Dominikana, la fakultá ri palá ta ordená a la berdá — i kualkié uso ri palá ke ta apartáse ri ete ordenamiento ta, andi esa medida, desordenao.

Bishop Manuel Acuña, un obispo katóliko, a esortá pastoralmente a lo fiel a rekonosé ke la manera andi ke nosotro ta ablá ta reflehá la kondisión ri relasión ri nosotro ku Dió.

[中文]

基督教在這一主題上的見證之廣闊令人矚目。跨越傳統——改革宗、天主教、東正教、靈恩派、福音派——判語是一致的：閒話和空笑在屬靈上是危險的。

克利夫·尼克特爾（Cliffe Knechtle），著名的露天護教者，經常在大學校園中以這一令人警醒的真理面對懷疑者：上帝要每一個人為所說的每一句話負責。尼克特爾指出，馬太福音12:36是證據，表明基督教的上帝不是許多人想像的那種放任、冷漠的神，而是一位擁有令人敬畏之聖潔的上帝，在祂面前粗心的言語是嚴肅的事。

羅比·加拉提（Robby Gallaty），牧師和作家，強調言語的操練是基督徒門徒訓練的核心組成部分。跟隨耶穌不僅僅是採納一套教義信條，而是將每一種能力——包括舌頭——降服於祂的主權之下。

內特·薩拉（Nate Sala），護教者和「每一個意念都被擄」事工的創辦人，強調了將每一個意念擄來順服基督的重要性（哥林多後書10:5），這必然包括從那些意念流出的話語。

布魯薩爾博士（Dr. Karlo Broussard），天主教護教者和作家，從多瑪斯主義傳統中汲取，解釋了言語的道德分量。在阿奎那的道德神學中，舌頭之罪——包括閒談（*verbum otiosum*）、誹謗和滑稽——被以相當的嚴肅性對待。

馬丁斯神父（Carlos Martins神父），一位以其在福傳和屬靈爭戰方面工作著稱的天主教神父，教導說粗心的言語可以造成屬靈的脆弱性。

阿拉爾神父（Chris Alar神父），一位以其大眾化教理講授著稱的瑪利亞會神父，強調了話語在屬靈生活中的重要性。領受聖體的同一條舌頭不應成為閒話或粗俗幽默的工具。

卡洛威神父（Donald Calloway神父），一位以其戲劇性皈依故事而聞名的瑪利亞會神父，見證了基督在他自己言語中所成就的根本性轉化。

弗拉德·薩夫丘克（Vlad Savchuk），靈恩派牧師和作家，在屬靈爭戰和聖靈生活的背景下教導了話語的屬靈力量。薩夫丘克強調：「從你口中宣告出來的上帝的話語，具有與從耶穌口中出來的上帝的話語同樣的能力。」若果真如此，那麼相反的情況也同樣可怕地真實。

大衛·迪加·埃爾南德斯（David Diga Hernandez），一位在聖靈大能中服事的佈道者，教導說信徒的言語與聖靈的恩膏和同在密切相連。叫聖靈擔憂（以弗所書4:30）——保羅在緊鄰的經文中直接將此與敗壞的言語相連——會削弱信徒對上帝的敏感度，並削弱屬靈恩賜的運作。

萊頓·弗勞爾斯博士（Dr. Leighton Flowers），南方浸信會神學家，強調了人在回應上帝恩典方面的責任——這責任延伸至言語的管理。

克雷格·基納博士（Dr. Craig Keener），一位頂尖的新約學者，對新約言語教導的社會和文化背景進行了廣泛研究。基納的工作闡明了這一事實：在希臘羅馬世界，如同在古閃族世界一樣，言語被視為具有道德甚至宇宙性的意義。

查理·柯克（Charlie Kirk），年輕的美國公共評論員和自稱基督徒，談到了現代西方社會言語的文化退化——公共話語的粗俗化、媒體中庸俗和瑣碎的擴散，以及有意義溝通的侵蝕。

日瓦季諾維奇博士（Dr. Dojcin Zivadinovic），神學家和聖經學者，對聖經人類學和成聖的整全性質的討論做出了貢獻。在日瓦季諾維奇的理解中，人是身體、靈魂和靈的統一體，而舌頭——作為由靈魂指揮並向上帝負責的身體肢體——參與了所有三個維度。

伯格斯瑪博士（Dr. John Bergsma），專攻舊約的天主教聖經學者，提請注意聖經中言語的盟約背景。在聖經世界觀中，話語是盟約行為。祝福、咒詛、誓言、許願——都是將說話者綁定在上帝面前的言語行為。閒談，在某種意義上，就是以藐視的態度對待語言的盟約本質。

馬登博士（Dr. Thomas Madden），基督教歷史學家，記錄了有紀律的言語在基督教文明形成中所扮演的角色。從聖本篤的修道規則到將舌頭之罪列為應當告解之罪的教理傳統，基督教的歷史就是一部嚴肅對待言語的歷史。

羅塞蒂閣下（Stephen Rossetti閣下），一位以其在司鐸聖德和屬靈爭戰方面工作著稱的天主教神父，撰寫了關於內在靜默和有紀律言語對於以基督之名服事者的重要性。

蘭珀特神父（Vincent Lampert神父），印第安納波利斯總教區的驅魔師，從其釋放事工中觀察到，舌頭在屬靈束縛和釋放中扮演著重要角色。

里希爾神父（Dan Reehil神父），一位以其實際屬靈指導著稱的天主教神父，勸勉信徒在日常生活中守護舌頭的重要性。里希爾強調，舌頭的「小」罪——流言蜚語、閒聊、諷刺、空洞的幽默——往往是最有效地破壞屬靈生命的，正因為它們被視為微不足道。

帕塔林胡格神父（Leo Patalinghug神父），一位以其能夠以喜樂和創意傳達信仰著稱的天主教神父、作家和媒體人物，教導說真正的基督徒喜樂與世界的空笑有本質上的不同。真正的喜樂——聖靈的果子（加拉太書5:22）——根植於感恩、盼望和與上帝的契合。空笑，相反，往往是屬靈空虛的面具。

阿姆斯壯（Dave Armstrong），天主教護教者和多產作家，廣泛撰寫了關於天主教會的道德教導，包括舌頭之罪。

哈姆普博士（Dr. Douglas Hamp），聖經學者和希伯來語言專家，探索了希伯來語中言語的概念及其與上帝創造能力的聯繫。

乙賽博士（Dr. Chuck Missler），已故的聖經教師和 Koinonia House 的創辦人，以其對聖經一絲不苟的分析方法著稱。密斯勒經常強調這一原則：「聖經是一個整合的信息系統」，其中每一個細節都重要——包括我們使用話語的方式。

伯查德（Kenny Burchard），一位探討神學與文化問題的基督徒思想家和作家，反思了社交媒體如何以指數級方式擴大了閒話的問題。

徐神父（Daniel Seo神父），一位從事教理講授和靈性培育的神父，教導了靜默作為有成果之言語基礎的重要性。

潔西卡·莫瑞（Jessica Murray，Craft to Christ），一位分享她從新紀元實踐走向真正基督教信仰旅程的天主教內容創作者，見證了粗心言語的屬靈危險。

馬克·巴圖什（Mark Batush），一位基督教教師和內容創作者，教導了聖經言語倫理對日常基督徒生活的實際影響。

阿倫·哈查圖里安斯（Arlen Khachatourians），一位基督教教育者和演講者，對言語神學如何應用於青年人的培養進行了討論。

丹尼爾·馬里茨（Daniel Maritz，DLM Christian Lifestyle），一位基督教內容創作者，處理了在充斥瑣碎和不敬虔言語的文化中活出以基督為中心之生活方式的實際挑戰。

馬特·梅森（Matt Mason，Lion of Fire Ministries）教導了言語力量與聖靈生命之間的聯繫。

里夏德·哈蒂凱寧（Rikhard Hartikainen），一位基督教教師，反思了言語在基督教崇拜和群體中的角色。

傑佛利·普爾（Jeffery Poor），一位基督教思想家和傳播者，對信仰與公共言語責任的交匯提出了反思。

Prem弟兄博士（Bro Dr Prem），一位基督教教育者和演講者，從全人基督教培育的角度處理了言語紀律的主題。

G.C. Lewis Sr.，一位基督教教師和牧者，教導了言語倫理的聖經基礎。

特魯本巴赫神父（Paul Truebenbach神父），一位天主教神父，貢獻了關於告解和悔改舌頭之罪的重要性的牧靈智慧。

艾弗多基姆神父（Evdokym神父），一位東正教聖職人員，從東方修道傳統中汲取，教導守護舌頭的屬靈操練，強調 *nepsis*（警醒）必然包括對言語的警醒。

麥克弗森神父（Moses McPherson神父），一位從事牧靈事工的神父，教導了言語的純潔與心靈的純潔之間的聯繫。

喬許·麥克弗森（Josh McPherson），牧師和傳播者，處理了言語在牧靈領導和教會生活中的角色。

庫迪神父（Cajetan Cuddy神父），一位道明會神父和神學家，從多瑪斯主義傳統中汲取，闡明了言語的道德和屬靈維度。在道明會的知識傳統中，言語的能力被秩序化於真理——任何偏離這一秩序的言語使用，在那個程度上，就是失序的。

阿庫尼亞主教（Manuel Acuña主教），一位天主教主教，牧靈地勸勉信徒認識到我們說話的方式反映了我們與上帝關係的狀況。一條習慣性地沉溺於輕浮和閒聊的舌頭，揭示了一顆尚未完全降服於主的心。

PART VI: CONCLUSION — THE CALL TO HOLY SPEECH

[English]

The convergent witness of Scripture, the Church Fathers, the monastic tradition, and the wide chorus of contemporary Christian voices examined in this essay yields a clear and sobering conclusion: idle talks and empty laughter are not harmless. They are spiritually dangerous, and in their persistent, habitual, and unrepentant expression, they are rightly called ungodly.

The danger is threefold. First, idle speech *reveals* the condition of the heart. As Jesus taught, "Out of the abundance of the heart the mouth speaks" (Matthew 12:34). The person whose habitual speech is characterized by purposeless chatter, frivolous jesting, gossip, or empty mirth is advertising the condition of an unsanctified — or insufficiently sanctified — interior life. Second, idle speech *reinforces* spiritual disorder. As Fr. Chad Ripperger and others have taught, habitual venial sin, including sins of the tongue, weakens the soul's resistance to greater temptation, dulls the spiritual senses, and creates openings for demonic influence. Third, idle speech *will be judged*. The words of Jesus in Matthew 12:36 are unambiguous: "For every idle word men may speak, they will give account of it in the day of judgment." This is not a suggestion. It is a divine decree.

The remedy is equally clear, and it has been articulated with remarkable consistency across the Christian tradition. The remedy includes: the recognition that the tongue problem is a heart problem (Matthew 12:33–34); the confession of sins of the tongue as

genuine sins requiring repentance (1 John 1:9); the yielding of the tongue as an instrument of righteousness to God (Romans 6:13); the cultivation of silence, solitude, and prayer as the positive context in which holy speech is born; and the deliberate redirection of the tongue toward its proper functions — praise, thanksgiving, edification, truthful witness, and proclamation of the Gospel.

As Derek Prince exhorted, "Don't use idle words. If you do, you're going to have to give an account of them." As Spurgeon thundered, "It ill becomes a man, who is on the brink of Hell, to be laughing and jesting!" As MacArthur explained, our words will ultimately serve as the objective evidence of what was in our hearts. And as the whole cloud of witnesses examined in this essay — from the Desert Fathers to the exorcists of the modern Church, from the Reformed pulpit to the Catholic confessional, from the philosopher's study to the evangelist's street corner — testifies with one voice: *let our speech be always with grace, seasoned with salt* (Colossians 4:6), for the glory of God and the salvation of souls.

Let us pray with the Psalmist: "Set a guard, O LORD, over my mouth; keep watch over the door of my lips" (Psalm 141:3).

[Palenquero]

E testimonio konbergente ri la Eskritura, lo Padre ri la Iglesia, la tradisión monástika, i e koro amplio ri bose kristiana kontemporáneo eggsaminá andi ete ensayo ta produsí un konklusion klaro i sobrekojedó: kumbesasión osioso i risa basío no ta inofensivo. Ané ta espiritualmente peligroso, i andi su espresión persistente, abitual i sin arepentimiento, ané ku rasón ta yamao impío.

E peligro ta triple. Primeramente, palá osioso ta *rebelá* la kondisión ri e korasón. Komo Jesú a enseñá, "Ri la abundansia ri e korasón la boka ta ablá" (Mateo 12:34). Segundamente, palá osioso ta *reforsá* e desorden espiritual. Komo Chad Ripperger 神

父 (Fr. Chad Ripperger) i otro a enseñá, pekao benial abitual, inkluendo pekao ri la lengua, ta debelitá la resistensia ri la alma a tentasión ma grande. Terseramente, palá osioso *ba sé jusgao*. Lo palá ri Jesú andi Mateo 12:36 ta inequíboko: "Po ka palá osioso ke lo ómbre ta ablá, ané ba dá kuenta ri eso andi e día ri juisio."

E remedio ta igualmente klaro: rekonosimiento ke e problema ri la lengua ta un problema ri korasón (Mateo 12:33-34); konfesión ri pekao ri la lengua komo pekao genuino ke ta rekierí arepentimiento (1 Juan 1:9); entrega ri la lengua komo instrumento ri justisia a Dió (Romano 6:13); kultibá silénsio, soledá i orasión komo e kontesto positivo andi lo kualo palá santa ta nasé; i la rediresión deliberá ri la lengua asía su funsión propia — alabansa, asimiento ri grasia, edifikasión, testimonio berdadero i proklamasión ri e Ebanjelio.

Komo Derek Prince a esortá, "No usá palá osioso. Si bo asé, bo ba tené ke dá kuenta ri ané." Komo Spurgeon a troná, "¡No le kae bien a un ómbre, ke ta andi e borde ri Infierno, está riendo i bromeando!" Komo MacArthur a espliká, lo palá ri nosotro en última instansia ba sirbí komo ebidensia objetibo ri lo ke estaba andi korasón ri nosotro.

Bamo a orá ku e Salmista: "Pon guarda, oh SEÑÓ, sofo boka ri mi; guardá e puerta ri labio ri mi" (Salmo 141:3).

[中文]

本文所考察的聖經、教父、修道傳統以及廣泛的當代基督教聲音所匯聚的見證，得出了一個清晰而令人警醒的結論：閒談與空笑並非無害。它們在屬靈上是危險的，在其持續、習慣性和不悔改的表達中，被正當地稱為不敬虔。

危險是三重的。首先，閒話揭示了心靈的狀況。正如耶穌所教導的：「心裡所充滿的，口裡就說出來」（馬太福音12:34）。一個人的習慣性言語若以無目的的閒聊、輕浮的戲謔、流言蜚語或空洞的嬉笑為特徵，就是在宣告一個未被聖化——或聖化不足——的內在生命的狀況。其次，閒話強化屬靈的失序。正如里珀格神父（Fr. Chad Ripperger）和其他人所教導的，習

慣性的小罪，包括舌頭之罪，削弱靈魂對更大誘惑的抵抗力，使屬靈感官遲鈍，並為邪靈的影響創造開口。第三，閒話將被審判。耶穌在馬太福音12:36的話語是毫不含糊的：「凡人所說的閒話，當審判的日子，必要句句供出來。」這不是建議。這是神聖的諭旨。

補救方法同樣清楚，而且在基督教傳統中被以顯著的一致性闡明。補救方法包括：認識到舌頭的問題是心靈的問題（馬太福音12:33-34）；將舌頭之罪作為需要悔改的真正罪行來告解（約翰一書1:9）；將舌頭作為義的器具獻給上帝（羅馬書6:13）；培養靜默、獨處和禱告，作為聖潔言語誕生的積極環境；以及刻意地將舌頭重新導向其恰當的功能——讚美、感恩、造就、真實的見證和福音的宣講。

正如葉光明（Derek Prince）所勸勉的：「不要使用閒話。如果你使用了，你將必須為此交帳。」正如司布真所雷鳴般宣告的：「一個在地獄邊緣的人嬉笑玩鬧是多麼不相稱！」正如約翰·麥克阿瑟（John MacArthur）所解釋的，我們的話語最終將作為我們心中所存之物的客觀證據。而正如本文所考察的整片見證人雲彩——從沙漠教父到現代教會的驅魔師，從改革宗講壇到天主教告解室，從哲學家的書房到佈道者的街角——以同一個聲音見證：你們的言語要常常帶著和氣，好像用鹽調和（歌羅西書4:6），為了上帝的榮耀和靈魂的救恩。

讓我們與詩篇作者一同祈禱：「耶和華啊，求你禁止我的口，把守我的嘴」（詩篇141:3）。

Soli Deo Gloria

Solo a Dió la Gloria

惟獨榮耀歸於上帝

Selected Bibliography of Scripture References:

Genesis 1:3; Psalm 33:6; Psalm 34:12–13; Psalm 12:1–3; Psalm 106:32–33; Psalm 141:3; Proverbs 6:16–19; 10:19; 12:22; 13:3; 15:4; 18:8; 18:21; 20:19; 21:23; 26:20; 26:28; 29:5; 29:20; Ecclesiastes 2:2; 5:3; 7:6; Song of Solomon 4:3, 11; Jeremiah 18:18; Leviticus 19:16; Matthew 5:37; 12:33–37; 15:18–19; Luke 19:22; John 8:44; Romans

3:13–14; 6:12–13; 2 Corinthians 10:5; Ephesians 2:10; 4:22–24, 29–30; 5:3–4; Colossians 4:6; 1 Timothy 5:13; Hebrews 11:3; James 1:26; 3:1–12; 1 Peter 4:15; 1 John 1:7, 9; Revelation 21:8, 27; 22:15.